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of Subjects Missionary and Religious

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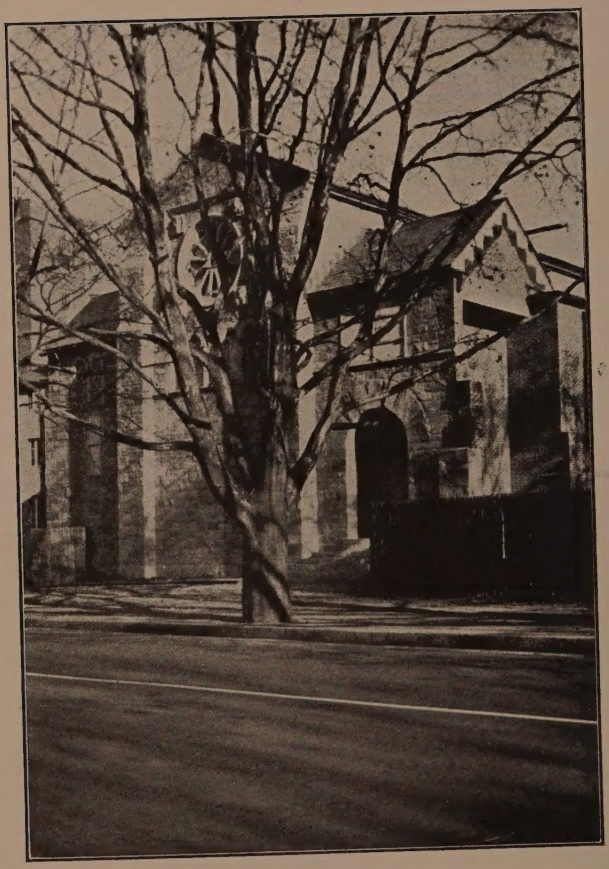

THE NEW CHURCH AT CAMBRIDGE

Cowley

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of Subjects Missionary and Religious

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THE NEW CHURCH AT CAMBRIDGE *Frontispiece*

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NOTES ON SOME QUESTIONS CONCERNING RELIGIOUS LIFE*

By LUCIUS CARY, S.S.J.E.

I

THE carefully considered judgment of the Committee on Religious Communities set forth in the Report presented to the Lambeth Conference of 1930, and the cordial language in which the judgment was expressed, would seem to mark the opening of a new era in the history of Religious Life in the Anglican Communion. There may be found a marked increase of confidence as compared with the earlier report of 1897, a clearer recognition of the spiritual power manifested in the developments of the intervening thirty-three years, and a more definitely sympathetic desire to safeguard the best interests of the Religious Life as a whole.

A further decided step followed with the issue in 1935 of the "Scheme for the formation of an Advisory Council on the relation of Bishops and Religious Communities approved by the Archbishops of the Provinces of Canterbury and York, together with some regulations for its guidance." The Council was duly constituted in the course of the year, being composed of six members appointed by the Bishops and six elected by the Communities already existing in the two Provinces. The whole Council is under the Chairmanship of a Diocesan Bishop appointed by the Primate. It is of happy augury that while the courtesy of the Bishops invited the criticism and co-operation of the Communities through their representatives in the formulation of the Regulations by which the Council is to be guided, the idea of the Council itself emanated from the Communities themselves at the general meeting held at Keble College in the winter of 1930, before the Lambeth Conference of that year.

*We begin in this number a series of notes by Father Lucius Cary of the English Congregation of our Society. They originally appeared in the pages of *The Cowley Evangelist* (Oxford).

In the report presented to the Lambeth Conference, it was observed that in consequence of the growth of the last decades, "there has been an increased experience of the problems which are involved," and it is pointed out that "there is more need for the sake of the Church and of the Communities, that the inter-relations between the two should be clarified and strengthened." We believe that the Council may and will prove an invaluable agent in the effecting of that purpose. Meanwhile, since the interests of all Religious Communities are either directly or indirectly involved, and since the Regulations themselves are published and are accessible to the public, it may be worth while to put forward some notes on matters that are of present interest, whether as arising from the provisions of the Regulations or as connected with problems of Life and Government occasioned by movements and tendencies of the day. It would be however the purpose of the notes not to provide cut and dried answers to questions, but rather to suggest principles by which the issues of the problems may be clarified, or lines suggested on which a solution might be sought by Communities in view of their past history and experience and their present need.

In the enconium which precedes the outline of suggestions for Regulation, the Lambeth Report goes so far as to say that "Religious Communities are bodies of devout persons who have given their lives in complete sacrifice as a supreme act of worship to God and for His immediate service. They represent a spiritual energy showing itself in a consecration of the whole life with all its powers to the Glory of God and the benefit of the Church, and they are therefore deserving of special thought and wise recognition by the authorities of the Church which they serve." That is indeed a sympathetic and generous estimate of Religious Life as it is seen from outside, and we could wish that Communities as a whole, and individuals in Communities, might never falsify it or fall short of that which it implies. But may we not add

to it, or perhaps even correct it, by introducing the idea of Vocation, to which no reference is made? Such self-devotion and such consecration as here are commended, might conceivably be originated *motu proprio* of pious human invention, and the Community might represent in each case a fellowship of devout persons uniting for a common object of service, to gain the added strength and the more assured continuity of service that co-operation brings. But surely it is necessary to look elsewhere for the true origin of Religious Life, and to find it, not in the devout intention and self-devotion of man, but in the holy purpose of God. His Will, though it orders and controls the individual lives of His servants, makes those lives subservient to processes and ends of immeasurably greater import. The Religious State exists primarily for the Church. It represents a principle of sanctification within the holy body of the Church, and it continues to bear witness to the claims of the Eternal Life among the changes and vicissitudes of temporal interests. The lives of men and women wholly given up to God, consecrated to the quest after perfection, become the medium in which this principle of sanctification is enshrined, and through which its power is manifested. The Religious Life is technically regarded as a state of perfection. The cult of perfection, according to the Will of God is its *raison d'être*. Subordinate to this central purpose and of secondary importance, are the various forms in which the Life is organised and the activities to which it is devoted. But for the fulfilment of the Divine purposes, the forms and the activities must not be allowed to compromise the primary intention. The Love of God is one, for God is One; but it finds endless forms of expression in its work in creation. So the spirit of holiness, quickened by that charity, is one, however various the forms under which it is exercised. There is need of constant vigilance in order to maintain the purity of spiritual intention and attention in face of the continually threatening invasion of secular anxiety or preoccupation with material interests. It is from such

origins as these that the dangers rise which threaten the interior spirit of Religious Community life. More obvious, perhaps, but less really serious, are those that come from without, through misunderstanding on the on the part of those in authority, and the consequent injustices that are from time to time inflicted. The Religious Life may suffer, as the Church has suffered, and must always be prepared to suffer. The effect of such suffering is the trial of faith and patience, and renewed appeal to the Divine Vocation and dependence on the guidance and sustentation of the Spirit of God. But if, on the other hand, the inner spirit becomes vitiated by time-serving, obscured by worldly-mindedness, or perverted by ambition, it is inevitable that the purity of the corporate Vocation will be endangered, if not wholly lost.

Those in whose hands the custody and guidance of the life recovered in this last century of Revival rests, have much to learn from the history of the past. The bare facts have much to teach, but still more illuminating is the movement of Spirit that may be discerned behind the facts. A philosophy of the history of Monastic and Religious Life would be of the greatest value, if the writer could be found.

We are often reminded that the Church is on its trial in these days of upheaval; it must be no less true of the intensive Christian life of the Religious. There is need, therefore, of wisdom as well as of devotion, if the test is to be survived. If we look for a recognition of these principles in those who from outside have influence or actual control over the Religious Communities within the Church, we must also be careful to secure that they shall be recognised and kept steadily in view by those in whose hands rests the internal development and government. Vision and wisdom are needed to steer a course between the secular liberalism which seeks to keep pace with the changing moods of a restless social environment, and the obscurantist conservatism which refuses to recognise the value of surrounding influences. The vision is concerned with the supreme demand of the eternal

and spiritual. The wisdom is the wisdom of the Spirit, which enables the mind to discriminate between the real and the merely apparent, between the instability of changefulness and the growth that is permissible and necessary for true stability. Between conservatism and modernism there stands the Eternalism which is rooted in the sense of Divine Vocation and the unchanging Will of God.

It is to the thought of Vocation therefore that we must recur. The idea of Vocation is familiar with respect to the guidance of individual lives. It is perhaps less clearly recognised with reference to the corporate life which grows from an original Vocation—that of the Founder. But historically, it is easy to see how the great Orders which have survived through centuries remain as heritors of a tradition having its origin in the vision shown to the Founder and the Vocation granted to him. It is as though an idea in the Divine Mind found its form in the soul of man by Divine communication, gained concrete expression through the surrender of the life in obedience to the heavenly vision, and thereafter was perpetuated by the accretion and assimilation of disciples. To these disciples, the authenticity of the original vision and calling would be of greater value than any private and personal conviction of their own. At the heart of the Founder's vision is seen some special light of saving Truth. It is the embodiment of that central light that gives its essentially spiritual characteristic to the life of the Founder and his followers. It is by the distinctive nature of that spiritual life, rather than by their external regulations and observances, that the great and stable Orders and Communities are differentiated. But for stability and maintenance it is essential that there should be the primary vision, clear, vital, and life-giving. The form that is derived from that vision remains as the spiritually formative energy from generation to generation of those who come after. If the central spiritual vision from which the energy is derived be lost from sight, there must ensue, sooner or later, disintegration and dissipa-

tion, since the principle of coherence is in the Divine commission contained in the original creative Call.

Seen from this point of view, the creation of new forms of religious consecration within the Church has its resemblance to the genesis of the Church itself; only here there is no novelty or fresh revelation, no endowment not already possessed, only a special emphasis laid by the Spirit of God, Who animates the whole body, on particular aspects of the whole Truth or particular forms of energy to be directed to meet specific needs.

It was thus that the great Founders of past ages received their creative impulse. St Anthony and St Pachomius, St Basil and St Benedict, St Francis and St Dominic, St Teresa, and still many others, each saw their vision, and obeyed the Voice that called them. Through succeeding centuries the generations that came after have preserved the form of life and government delivered to them, in all essential characteristics, with such changes only as wide—even world wide—expansion might require. Their stability is secured precisely because the form of their life is the expression of an unchanging vision of Truth and Holiness, without regard to the fluctuations of temporal modes of thought, without reference to temporal expediency. *"Fundamenta eius in montibus sanctis"*—Her foundations are upon the holy hills.

If that is the story that history tells us in briefest outline, what are we to say of our own conditions? Historically, the authenticity of the Founder's vision is attested, though not necessarily proved, by the stability of his foundation, and its power of survival through epochs of political and social change. A bare century of Catholic revival, less than a century of regained Religious Life, might seem scarcely enough for the testing of stability, though that century is one that has seen greater and more subversive changes than any that has preceded it. Furthermore, it is evident that the conditions of revival have increased the difficulties to be encountered. Ecclesiastical authority is now dealing with a concrete estab-

lished fact which it has hitherto regarded with less of sympathy than of anxiety or dislike. There has been little appreciation, scarcely any sympathetic encouragement, no fostering, guiding influence, because there has been no unanimity of spiritual perception as to the true meaning of the Divine purpose in the consecrated Religious Life. It is obvious that the conditions of ecclesiastical government have not been favourable to the production of the essentially Catholic spiritual authority which alone could give competent guidance, or exercise wise discrimination or control. Where every adventure has had to be made independently of ecclesiastical authority, where such recognition as may have been accorded has been gained by the evidence of effective service rendered rather than by the witness of corporate sanctification, it is inevitable that mistakes should have been made through inexperience, as well as through lack of clarity of vision. We have been learning by experience because there was no living voice to teach. Small wonder then that many false steps should have been taken, that time should prove the necessity of readjustments, corrections, amplifications, in the rules by which particular Communities are governed. But if the life of any given Society has proved by its production of a type of real sanctity its justification to existence, that is, if its essential stability has confirmed the authenticity of the Founder's vision, then the greatest care should be taken to ensure that such changes as are made shall not be by way of concession to some new mode of social thought and usage—an attempt, for example, to keep abreast with the spirit of the time. They should rather be so ordered as to present the principles of the original foundation with greater clarity and more secure perfection of expression in face of the changefulness of things temporal. For the life of a Religious Community is before all else a witness to the Eternal as it shines with constant lustre among the ever-changing shadows of human opinion.

If we are indeed, as we suggested at the outset, at the beginning of a new era in the history of revived Religious Life, then surely it will be well to turn the occasion to account. That the regained life has already justified itself is witnessed by the cordial approbation of the Fathers of the Lambeth Conference. But that very approbation is an implicit challenge to the Communities severally to assure themselves, and to give proof to the Church that they have within themselves the elements of order and stability which can claim a right to confidence, as well as a Rule and mode of life capable of producing a real spirit of holiness with which to sanctify the activities of their self-devotion.

(*To be continued*)

SOME CONSIDERATIONS ON PRAYER

By KENNETH A. VIALL, S.S.J.E.

(*Concluded*)

III.

REAL prayer is an essential feature of the Christian life. It is an art that must be learned, and can only be learned by persevering effort. From its very nature as a personal relationship with God it is an individual matter; but because all men share the same nature, and because God with whom we deal in prayer is One and Changeless, certain elements of prayer can be readily distinguished. The great experts in prayer who have written about it in the course of the Church's life are agreed in describing the four aspects of all good prayer as adoration, thanksgiving, penitence, and petition. These are facets of a single jewel, the act of prayer itself, which is a simple, unified movement of the human soul towards God, its Creator, Redeemer, and Sanctifier. The first three of these elements were considered briefly in the last article; but the discussion of petition, which requires a more extended treatment because of popular misunderstanding of its nature and scope, was deferred to a separate article.

In the usual course of development of the Christian life, whether in the child of Christian parents brought up in the practice of religion, or even in the adult converted to Christ from agnosticism, petition is that aspect of prayer with which one usually begins. This is only natural when we remember that religion is primarily adoration — *i.e.,* quite literally, *asking.* The child adores its mother. It feels its need and seeks its satisfaction from the person upon whom it recognizes its dependence. Just so in religion the soul adores its Creator, the Father, and the first manifestation of that attitude of recognized dependence upon Him is a seeking from Him of the things which it needs.

The Christian child learns its first prayers normally from its mother, and these prayers rightly are petitions. "God bless father and mother." "God bless me and make me good." This is well as far as it goes, but unfortunately it often does not go far enough. These prayers presuppose an attitude of devotion (of adoration in this primitive sense in which we are now using it) which is of course beyond the reach of the child's mind at first. This attitude must be acquired by contagion rather than by education. It cannot be directly taught because the child (or sometimes the adult convert for that matter) has not the necessary intellectual equipment. If the devotional attitude is already a possession of the parents the child will acquire it also. The cause of the failure of most parents to teach their children to pray lies in their own imperfect prayer life. It is comparatively easy to teach a child to *say* prayers but no child will learn to *pray* unless those who are training it really *pray* and do not merely *say* prayers. Penitence, thanksgiving, and petition are not enough; there must be adoration in the sense understood by the great masters of the prayer life, which was explained briefly in the preceding article.

There is a Latin saying of the Middle Ages which completely sums up this necessity of the experience of dependence upon God for the right learning of prayer. *Qui nescit orare discat navigare.* "Who knows not how to pray let him learn to sail." To the ancient mind no one could be more convinced of man's utter dependence upon God than those men "that go down to the sea in ships and occupy their business in great waters. These men see the works of the Lord and His wonders in the deep." (*Psalm* cvii, 23, 24.) Such an attitude, which goes far back into the history of Judaism, is perhaps not notably characteristic of sailors to-day, yet the insistence upon the need of this for prayer is just as true as ever. We may laugh at the story of the sailor whose prayer in a great storm was: "Lord, I am no ordinary beggar; I do not trouble Thee every day, for I have never prayed to

Thee before. And if it please Thee to deliver me this once, I will never pray to Thee again as long as I live." But in spite of the obvious defects of such a prayer it was grounded right in the sense of need and of God's power to satisfy that need.

Petition is a striking example of the principle of the simplicity and unity of prayer which is such that every act of real prayer would seem to contain all four elements. "Adoring God, we realize that He is the source of all being: seeing self in His sight, we realize that without Him we are nothing and worse than nothing, and so abasing ourselves in penitence, thanking Him for all He is and does, we are encouraged to act upon the evangelical promises of our Lord and ask for the supply of our needs, confident that He is but waiting for the co-operation of our desire to give more than we ask or think." But before we can pass on to consider the range of petition we must look briefly at two widely prevalent errors.

The first is the naïve and childish notion that prayer is nothing but petition. Such a complete ignorance of the truth about real prayer is of course limited to souls who have never progressed beyond the first stage of spiritual development. But such souls there are many even among regular Church attendants. Having learned to ask God for His gifts and blessings they have never gone on to further lessons. Of this type of error there are three chief varieties which may seriously hinder the progress of the Christian soul in the life of prayer. The first is exemplified in the person who has soon recognized that God does not always give us what we think we want and has accordingly given up petition. Such souls may think that they do not pray, but often there are hidden springs of adoration, penitence, and thanksgiving which keep them alive, for without any prayer a soul must be wholly dead. It is this, I believe, that sometimes explains the charm and real goodness of people who have, as they think, given up prayer and consider themselves to have got beyond the prac-

tice of common Christianity. But such persons are often bitter against God and religion. Their real menace lies not in their attacks on prayer or religion but in the contagion of their attitude that prayer is the means of getting what we want.

A second, and even more dangerous, class is composed of those persons who continue to say prayers, making their petitions to God, without any real belief in their efficacy. This is a numerous class. Some consider prayer auto-suggestion, a mere incitement to self activity. To some it is a duty, a burden to be borne. To others it is a habit, nothing more. Naturally in this class are many who are occasional, rather than regular and frequent, in saying prayers. Here again, it is not so much the active attack on the theory of prayer which is dangerous, but the paralyzing infection of indifference to which those who wish to learn to pray are exposed even in the best parishes.

A third class, addicted to this error, perhaps not so prevalent a danger in the Nippon Sei Ko Kwai* as among Western Catholics, is composed of those whose method of getting what they want involves the use of many fancy devotions and is characterized by fickleness and instability.

To the soul desirous of making progress in the spiritual life a second, and even more dangerous, type of error is the product of a slightly further advance. This error goes to the opposite extreme. The first makes prayer consist in nothing but petition. The second gives petition no place in prayer at all. It is due to an overemphasis on the mystical element of prayer; but it is a fault not of those who are really conversant with the highest type of prayer, but of those who, after merely superficial study, think themselves to have understood all. There are many manifestations of this false attitude, some of which may delude even the elect. Perhaps the most dangerous are those who follow the cults of Unity and New Thought. The appearance of such systems which fasten upon

*The Holy Catholic Church in Japan.

and exploit a half-truth is an evidence of widespread interest in prayer and mysticism. The Church must, therefore, be careful to bear witness of the whole Truth.

It is easy for one of a learned or fastidious fervour to point out the clear superiority of that worship which means God only and to discredit all petitionary prayer. Yet petition is the most primitive and instinctive of all the movements of the soul. It is the one that may most easily be tainted with selfishness. Yet a loving and confident relation with our Father, an entire trust in the intimate loving-kindness of the Unseen, is declared by Christ to be the first point of efficacious prayer. Being small and limited in understanding and resources we must manage the best way we can. What matters is not the poor range of our asking, but the trustful childlike temper of the soul, a straight-forward relation to God. Urgent and trustful petition, crude though its expression may sometimes be, is the beginning of realistic and efficacious prayer. The open beak and expectant trust of the baby bird are a tribute to the mother's faithfulness and love—an acknowledgment of fact. So in the ever renewed movement of supplication we express that deep sense of the infinite generosity of the heavenly Father on whom we depend for our very life and being.

A PARAGUAYAN CHRISTMAS*

IT took me days to decide whether I would make the necessary trip to spend Christmas with John. On one hand we had never been separated as a family on that special day; but on the other hand, taking a five-day river trip into a very primitive country and not being able to speak the language does almost take one's breath away. I had been in the Argentine only four months and was only beginning to realize how little we are taught in North America about this beautiful and interesting continent in the southern hemisphere.

At last my curiosity overcame my fears, and the boys and I left Buenos Aires for Asunción, Paraguay, on December 18th, late in the afternoon. We were lucky enough to be on one of the new river steamers, very comfortable indeed. However, it was an experience worth having to make our return journey on one of the old side-wheelers. I recommend very highly for cases of nerves or jitters of all varieties a trip up the broad winding Paraná River. Life is quiet and peaceful, the only noise inside, an occasional tango thumped out on an out-of-tune piano; and outside, the screech of wild parrots in flight. The only excitement an occasional stop at a floating wharf where I was held fascinated by the Indian type of dock workmen and by the imaginings of what life must be like in the towns and settlements in lands that use the river as their only entrance and exit. Often only mail was put ashore. Who wrote those few letters? And what did they mean to these buried people?

In a restful and peaceful state we arrived early in the morning at Asunción. In spite of the early hour the sun was unbearably hot, for—you must remember—it was the month corresponding to our June, and we had travelled a thousand miles up the river until we were opposite Rio de Janeiro. We were met by Mr Scott who is the manager of the factory situated on the edge of the Paraguayan Chaco where we were going to spend Christmas. He drove us

*By a member of the Fellowship of St John.

through the city. How can I make you see it? Streets paved with huge cobblestones, old touring cars for taxis that looked about to fall apart at any minute. Everyone carrying on his head—instead of in his hand—whatever he happened to have, from a basket of chickens to a package of cigar box size. Some women were on their little donkeys, sitting side saddle, going back to the country from the market where they had sold or left their produce. Everyone was barefooted and most people looked poorly nourished. The women wore long full skirts and a simple blouse, with either a black or white cotton scarf over their heads as a protection against the sun, and many of them had long home-rolled cigars in their mouths. I had a real shock when a beautiful girl of about twenty whose face I was scrutinizing suddenly popped an enormous black cigar between her teeth. Afterwards when I thought of my glimpse of the center of town, I realized that it must have been the graceful carriage of the women, the cheery chatter between them, and a really sweet, contented expression on the faces of most of them which produced such a quiet and peaceful atmosphere even in the busiest part of town at the most active hour of the day.

We went to the American Legation for lunch. The house is typical of the country and set in the middle of a well-kept garden, and the Minister and his wife also typical of that life which takes one to the ends of the earth. The conversation was invigorating. To speak of any ordinary subject would bring forth stories of Japan, of the Russian Court in 1911, or of some experience in London and Sweden. After eating a delicious meal that probably cost about two American dollars for eight people, we decided to see the most interesting sights of the city. First we went to the Botanical Gardens. They are not well kept up now during the war, but lack of care cannot change the peculiar brilliant sunshine of Paraguay nor take away nature's handiwork, and the flowering trees look like giant bunches of orchids, geraniums, dandelions and violets. There is a museum in the Garden, housed in the old

home of Madame Lynch in 1863 when she was the mistress of Francisco Solano Lopez who was then Dictator of Paraguay.

Coming back into town we used the Avenida Columbia, a broad street with trolley car tracks on the outer edge of both sides, and with a cement walk about two feet wide in the middle. As we neared the cemetery two funeral processions were in progress. In one was a coffin being carried by men along the cement walk, followed by women and children carrying flowers. I was told that the most usual sight was a tiny coffin carried by two boys, and maybe one woman and a few girls following. Infant mortality is very high, of course. The second funeral held me spellbound, for down the track came a trolley car crowded with mourners and going at top speed, towing a hearse that was careening in a most undignified way.

Further along we passed some of the foreign Legations and nicer homes, including the palace of the President with a soldier on guard at the gate. We took a hasty look at the market, and that was one of the many places where I noticed the absence of men. The butchers and venders are all women. The reason is partly because of the war and partly because women outnumber men eight to one; and so the fathers, husbands, brothers, and sons do nothing—and who blames them? Of course this is not so among the educated classes whose men are lawyers, doctors and legislators, etc. One can buy cooked as well as raw food in that Asunción market, and one sees unbelievably strange sights.

After seeing many other interesting and unfamiliar things we arrived at the port where the little steamer waited to take us twenty-eight hours further up the river to Puerto Pinasco, our destination. This part of the river, too, is winding; and the country on either side is flat as far as the eye can see. The banks were washed by our steamer's wake, and alligators of all sizes were disturbed even by our leisurely speed. Mr and Mrs Scott were both on board, having come to town

for Christmas shopping! Little did they dream of the joy they would give my boys who expected nothing at all and received what they wanted most. Fred's thrill was a soccer football and Bill's, after a lifetime of electric trains with all the gadgets, a mechanical train that would run anywhere and when he pleased.

You can imagine our joy when we docked at Puerto Pinasco to find John waiting for us. He looked thin and tired, but that was natural I suppose, for he had been to the front line trenches of this Chaco War. Transportation by truck in that wilderness is not good for nerves or digestion! As he related his experiences, the picture he gave of a war fought in such a primitive place by Guarani Indian troops in the best approved and latest methods seemed impossible, but the Commander-in-Chief is a graduate of the French École de Guerre, — and since the World War!

There is not much to tell about Puerto Pinasco. It is the home of an American-owned *quebracho* factory. *Quebracho* is a native hard wood from which is extracted a substance used in tanning leather. From the dock one faces the factory which runs on eight-hour shifts all day and all night. To one side stretches out the native village which includes a hospital, post-office, general store, market and offices, and on the other side the houses of the manager, engineers, secretaries, etc., and a visitors' house where we were made most comfortable. Electric fans, tiled floors and wire screening were greatly appreciated, as the heat was terrific. However, the sun went down and the evening air from the river was refreshing on Christmas Eve. We had dinner with the Scotts and ate home-grown turkey and tinned plum pudding made in the U. S. A. We had all caught the holiday spirit. After the boys went home to bed, we trimmed the tree. Not spruce or fir this time! But a *pariso,* or paradise tree, with foliage resembling wisteria and small flowers that smelled like lilac. Do you think colored lights and tinsel trimming and pretty wrapped-up gifts on a *pariso* a blasphemy—like

gilding the lily? For some reason they did not seem so to me at the time.

On my walk the day before I had seen a little native church and upon inquiry was told that it had a resident priest and regular services. That, of course, meant a midnight Mass which I would gratefully attend. At eleven o'clock we woke up the boys, and off we started in a hurry as we had to go to the farther side of the village. But we could not hurry. The sky was so clear. The stars were so close. Was *that* star the one the shepherds of Bethlehem followed? Some of the mud huts had doors open, and inside on the rough earth floors were lighted candles burning in front of flowers and pictures. And yes—there were creches! We were late when we reached the church and so had to stand with the overflow on the raised ground in front. But we could look ahead and see the altar and priest, and hear the singing accompanied on an accordion. The mosquitoes were very troublesome, indeed! but I kept thinking to myself that tomorrow they wouldn't itch and tonight I mustn't lose a precious moment of impressions. I looked around me and my heart stood still! Small children were playing while older brothers and sisters looked after them. Asses and oxen roamed whither they would. Dogs and chickens came among their masters and friends. I saw many brown-skinned faces with such soft tender eyes, —revealing such sorrow and strength and tranquility that I was humbled and ashamed of myself. And tears came freely when I saw a young mother nursing her baby and yet with all her attention fixed on the Sacrifice that was being offered at the altar. Was I in Paraguay, or was I in Bethlehem? No matter which. As we turned silently away towards home we realized that this was a real Christ Mass — one we could never forget.

E. L. S.

LETTERS FROM THE ORIENT

Koenji, Tokyo, Japan,
November 30, 1936.

IF, in my youth, I had gone to school to that old unjust steward, things might have been different with me now. It was he, you remember, who said, 'Sit down quickly and write.' I know you cannot excuse me, but I beg of you to forgive me. I have been away from home a good deal these last two months.

On the 5th of October, I took a boat from Yokohama, the *S.S. President Pierce,* and went to Shanghai. Boat travel all the way is cheaper and less troublesome than taking the train to Kobe and sailing from there. It cost only 65 yen from Tokyo to Shanghai, and as the trip was a long one I had to save what I could.

At Shanghai I went and called on Bishop Graves and Bishop Nichols, and that same evening took a river steamer up the Yangste, and in two days was at Wuhu. There the Sisters met me at the pier and we rode to the Convent of the Transfiguration where I was to conduct the retreat. I stayed at Wuhu just one week. The retreat itself was for three full days, but the Sisters wanted me around to talk about various things, and I was glad of the opportunity to know them better. I slept in the 'prophet's chamber' over the gate and ate with Mr L. . . . One of those Chinese young men to whom you spoke at St Luke's Hospital in Shanghai about a religious vocation is now working as a sort of doctor at the Boys' School in Wuhu. He lives with Mr L. . . .

Bishop and Mrs Huntington were very nice, of course. I had tea with them one day and also a Sunday dinner. As you know, they are very anxious for us to come to Wuhu, and the Sisters have a house already. I like Wuhu. That part of the country seems much more prosperous than around

Wuchang, but Wuchang is much more the center of things. The Wuhu Chinese, too, seem remarkably friendly. But then all Chinese are dears. I get so fond of them when I go there. I had the curious feeling that we were already established there, that somehow we belonged to each other. But then again I have felt that way before.

So it was with reluctance that I finally left for Wuchang. Not that Wuchang had anything to do with the reluctance part of it; if there is any place that *does* feel like home, or any people who *are* one's own, St Michael's, Father Wood, Mother Ursula and her 'Companions' fill the bill. At Wuchang Father Wood met me at the pier with his moon-faced servant, 'Son-in-Law' who took such good care of me when I was ill there last year. I stayed with Father Wood at St Michael's, a thing I consider a spiritual experience. I don't know of anyone who has so much the spirit of the missionary as Father Wood. When with him one is constantly thinking of the early Franciscans or the great Irish missionary saints. Last year he had a guest-room, but now the number of those he shelters has overflowed into it, so he gave up his own bed to me, and himself turned in among his Chinese. No one will be able to 'follow' him at St Michael's, he is too great.

The Convent of St Anne has prospered greatly since my last visit. There are six Sisters there now, and the happiest, most congenial family of religious I have ever seen. Mother Ursula is a wonderful person really. I think the way she and Sister Anita held on there in China for eighteen years with little encouragement from any quarter deserves a whole chapter in the history of missions. If ever any of our men's communities are accepted in China it will be because the Sisters have paved the way for us by their steadfastness.

The retreat at the convent was one full week, — eighteen meditations; and on All Saints' Day the mother asked me to

conduct a 'quiet afternoon' for their associates, which I gladly did. On the following day the Sisters held their Greater Chapter at which they asked me to preside and 'say a few words,' which also I was very glad to do. Mother Ursula was re-elected as Superior.

On the day following the Chapter, I took the boat down-river, arriving in Shanghai in due time. It was a cold rainy trip. From Shanghai I went to Soochow, about two hours by train, to pay a visit to the Reverend Henry McNulty and his wife. They were so cordial to me last year, and I did not want to let the acquaintance lapse. Father McNulty certainly knows how to run that boys' school. I spent one night at Soochow, then returned to Shanghai and finally took a boat for home — another Dollar liner, the *President Jackson.* We called at Kobe where I saw the Bishop and the local staff. The post chaplain in Kobe, Father Ford, is a very nice person. He is a fine musician and played many things for me on his new grand piano. He seemed pleased to find somebody who cared about such things.

At last I did actually reach Yokohama and was allowed to land, and came home to find everything spick and span. Father Viall had been an angel in my absence and never chided me for my long time away.

Since my return I have been running here and there attending to affairs. I went up to Kiryu to visit that end of things. The Japanese Fathers were all at home when I called, so we had a good chat around the charcoal pot. Their activities are numerous and interesting, so they are happy. They are doing a lot of parish work, which gives them a normal outlet on the pastoral side. Both Father Sakurai and Father Takeda have regular duties in Tokyo every fortnight, so we see them here at Koenji.

Father Viall is carrying on valiantly at St Paul's University and Holy Trinity Church, Tokyo. I don't know how long

either post will hold out—he doesn't either! But we are hoping for the best. The remuneration isn't much, considering the work involved, and it is wonderful how patient the Father is about that side of things. We seem to have enough to live on, however. . . .

This will reach you just before Christmas, and I want it to take you all our love and best wishes for the season. Give my love also to the Fathers and Brothers in Cambridge and Boston. I hope you will have a very nice Christmas. Father Viall will have a midnight Mass at Holy Trinity and Father Sakurai at the Convent of the Sisters of the Epiphany. 'Only Luke is with me.' He is a Corean student who serves my Mass here at the house. His name really is Luke!

WALTER P. MORSE, S.S.J.E.
Provincial.

✠

Convent of St Anne, Wuchang, China.
November 22, 1936.

I AM very much afraid that I missed writing to you on your birthday, so perhaps you will accept a Christmas letter instead of a belated birthday greeting.

We have been so thrilled to hear about the addition to St Francis' House, or perhaps that is putting the cart before the horse, and one should refer to the new monastery not as an addition to anything, but a unit complete in itself. It must be a great satisfaction to have a truly monastic building, and one feels sure it will be for years, one hopes for centuries, a stronghold of the spiritual life. Congratulations from us all for this new building and for your re-election as Superior. Do we dare to hope that you may come out to the Orient again in the near future? We are of course still steadily hoping and praying to have the S.S.J.E. in China. Father

Morse was kind enough to come over from Tokyo again for our Retreat and that of the Transfiguration Sisters, and we almost hoped the threatened war would come upon us so that he could not get back to Japan. Just to see a Cowley Father around is of itself heartening, to say nothing of the privilege of having a Retreat given by one. It was especially fortunate for us that Father Morse could come at this time, as Father Wood has had to be away a good deal helping out in Ichang until Father Souder gets back at Christmas. Father Wood returned Friday laden with gifts of fruit from Ichang, and overflowing with the kindness shown him everywhere and opportunities for service. I hope that he will have a good visit with you all on his furlough next year, and that the way may open for the S.S.J.E. to work in at St Michael's and be ready to carry on in the not too distant future.

We had a lovely summer in Kuling, taking turns this year at our holiday, so that some might stay by the House of the Merciful Saviour and carry on the clinic work. Sister Geraldine and Sister Eunice went up to Kuling, and Sister Geraldine had her Retreat there and took her First Vows on St Anne's Day. Then she and Sister Eunice came back in August while Sister Isabel and I had our holiday, the other two Sisters spending the whole two months in Kuling. We did feel very happy to be able to keep Sisters here in Wuchang all summer with the exception of one week over St Anne's Day.

This fall has been fine clear weather, excellent for country work, but not so appropriate for crops, as there has been practically no rain. The rice crop in the summer however was the best in years. I think you may have received a "Broadcast" telling about the H. M. S. We wish so much that you could get to China again and see the new house. It is really worth a trip across the Pacific just to "listen to the

band,"—the famous kindergarten band which now has an extensive repertoire.

We are getting very martial-minded in preparation for what *may* happen but what we heartily hope will *not.* School children drill constantly, and take long walks to practice running away! — while we eat, work, pray, and almost sleep to the constant accompaniment of bugles in their embryo and most painful stages of mastery. The other day the big government school back of us had an air-raid drill, with mock airplanes run over the grounds, while students fell flat on their tummies, with one eye cocked to see what was going on, and mock bombs made a tremendous racket. Boy scouts careened around on bicycles and everyone enjoyed himself hugely. One only hopes the poor things will never have to go through the throes of the real thing!

With Christmas greetings to the Fathers and Brothers,

Yours very faithfully,

MOTHER URSULA MARY, O.S.A.

COMMUNITY NOTES

HOME PROVINCE

ON St Thomas' Day, December 21, the Father Superior clothed Mr John Lawson in the habit of a novice in our Society as Brother John Paul.

✠

THE winter retreat of the Society will be held at the Mother-house in Cambridge from January 3rd to January 10th and will be conducted by Father Whittemore, the Superior of the Order of the Holy Cross.

✠

THE Father Superior's engagements in January include a paper on "The Religious Life in the Catholic Revival," to be read at St Clement's Church, Philadelphia, on January 11th. Other speakers in this series of lectures on the Religious Life are Father Joseph, O.S.F., on "The Religious Life before the Reformation;" Father Whittemore, O.H.C., on "The Religious Life and Missions;" and Brother Gouverneur, Founder of the Brotherhood of St Barnabas, on "The Religious Life and Laymen."

✠

THE Father Superior sails from New York on January 23rd, to conduct the annual retreat for the clergy of the Diocese of Nassau in the Bahama Islands. He will be away from Cambridge until the middle of February on this and other engagements.

✠

A LENTEN Quiet Day for laymen will be conducted by Father Banner, S.S.J.E., at the Church of St John the Evangelist, Boston, on Washington's Birthday, February 22nd. It will begin with Mass and Holy Communion at 8 A.M. and conclude with devotions and Benediction at 3 P.M. The

neditations will be given at 10, 12 and 2 o'clock. Breakfast nd luncheon will be served in the Schoolroom below the Church. Reservations should be mailed to Father Banner ot later than Friday, February 19th.

✠

Our new monastery Church and buildings in Cambridge, which we expect to be finished early in February, make notable architectural contribution to Cambridge. They have roused much interest in greater Boston and have brought us a steady stream of visitors each week.

✠

At the present time we are not able to begin the furnishing of the Church with permanent altars, choir stalls, and stained glass windows. Temporary wooden altars, of which we have several, will be placed in the upper Church, and the windows will be glazed with plain glass. Designs for the permanent altars—the high altar, Our Lady's altar, and St John's altar—have already been prepared by the architects. These, and the windows, offer opportunities for memorials. It is our hope that one of the altars, possibly the high altar and baldachino, may be given by the Associates of our Society.

✠

Members of the Fellowship of St John have already undertaken to provide some of the furnishings of the cells and other rooms in the new wing of the monastery. There are twenty-four cells for which bedding and simple furniture must be supplied before we can move into these quarters. A Boston committee, of which Miss Margaret D. Reynolds, 74 University Road, Brookline, Mass., is the chairman, has offered to receive and assemble the gifts of bedding, money, etc. which members of the Fellowship and other friends may wish to send.

We have been asked to call to the attention of our readers who live in New York and its vicinity that Mrs John H. Cole, 33 Washington Square West, New York City, has been appointed a representative of the American Committee for the Russian Orthodox Theological Seminary of St Sergius in Paris, — this with the approval of the Presiding Bishop and Dr Frank Gavin of the General Theological Seminary. Mrs Cole will be glad to know of other women in and about New York who may have heard Dean Bulgakoff preach on his recent visit to America and who would be willing to meet with her from time to time in the interests of theological education and social service work among the Russian refugees.

✠

Readers of Cowley are also reminded that we are always glad to have postage stamps for a collection which we have been making for several years and which we hope may sometime be sold for the benefit of the Society. We will take anything you may wish to send, but we especially desire United States, Canadian, Newfoundland, British Colonial, Philippine, Hawaiian and Canal Zone stamps. They should be sent to Father Dale at 980 Memorial Drive, Cambridge.

✠

The 1937 Ordos for the recitation of the Divine Office are obtainable from the Secretary of Publications at fifty cents a copy.

CANADIAN PROVINCE

Father Rose conducted the autumn School of Music at the Convent of St John the Divine, in Toronto, for two weeks in November. He has also been busy with work on the new Canadian Church Hymnal, with the new Convent Psalter which we are soon to publish, and with the work of the Gregorian Association.

FATHER Serson recently preached a mission at Ridgeway, Pennsylvania. He has been very much occupied with getting our farm into running order and completing the buildings. He and Chancellor Harris of Nova Scotia are engaged in the writing of a life of Bishop Inglis, the first Canadian bishop. It is to be published in 1937, the one hundred and fiftieth anniversary of his consecration.

✠

FATHER Hawkes conducted the winter retreat for our own Community here at Bracebridge in Advent Ember Week. He is engaged on a thorough reorganization of our sacristy department.

✠

FATHER Morley has been kept very busy with a constant stream of guests and retreatants during the autumn and with the great work of preparing the Christmas parcels for our poor people. We minister to about 2,000 people in our missions, so that it is a very long and hard job to provide for them all. In many cases what we give is almost the only Christmas gift received.

✠

FATHER Loosemore, besides a lot of work in the missions, has been doing a great deal of printing. Our presses are never idle, and we have a great deal of material in the way of tracts and booklets waiting to be printed.

✠

FATHER Thornton has been in charge at Port Sydney and has had the task of getting the house there into working order.

✠

THE Father Provincial has preached missions at St Stephen, New Brunswick; at Christ Church, London, Ontario; and at Morrisburg, Ontario. These were not only parish missions,

but were attended by clergy and people from adjacent parishes with a view of forming the preparation for the evangelistic efforts that are now being made throughout the Church. He has also conducted a conference on evangelism for the clergy of the Diocese of Albany.

✤

THE Brothers have been very active in the local missions. A good deal of church building is now going on. We still do all our own household, farm and office work, and much of this falls on the Brothers.

✤

BROTHER George recently visited his home parish (St George's, Windsor). He addressed several meetings and came home loaded down with gifts for the Community.

NOTICES OF BOOKS

he Centrality of Christ. By William Temple. Cloth, pp. 115, (New York: Morehouse, 1936.) $1.

hristianity in Thought and Practice. By William Temple. Cloth, pp. 112. (New York: Morehouse, 1936.) $1.50.

THE Archbishop of York believes that all human striving after truth advances along the lines of the Hegelian triad. He regards the whole habit and system of thought, characteristic of the iddle Ages, as a thesis to which the history of philosophy from escartes to the present time has presented an antithesis. Although ere is much that we can learn from the methods of that school of eologians who would restore the mediaeval system, Dr Temple is rtain that any attempt to put the clock back is wrong, and he regards is revival chiefly as an indication that modern thought has run its urse. Philosophers, and particularly theological philosophers, of e present day have a very special opportunity to construct a synesis which will combine the excellencies of the modern system of ought with the excellencies of that which it supplanted.

A complete statement of the author's philosophy which he calls Dialectical Realism" has been set forth in his Gifford Lectures nder the title, *"Nature, Man and God,"* and there he indicates the irection this new synthesis will take. In these two books which e his Washington and Chicago lectures, we have his philosophy ated in outline both in its relation to the Christian Revelation and Christian Ethics.

W. H. D.

he Son of God. By Karl Adam. Translated from the German by Philip Hereford. Cloth, pp. 309. (New York: Sheed & Ward, 1934.) $3.

WHILE this is not one of the "new" books, it has been well characterized as "one of the most profound and challenging studies of Christ written in recent years." The author's esis is that the mystery of Christ lies in the fact that He is the od-Man. The book is really an exposition of the Christian belief hich has been handed down through the centuries in the familiar

words of the Athanasian Creed, ". . . we believe and confess that our Lord Jesus Christ the Son of God is God and Man . . . perfect God and perfect Man . . . who, although he be God and Man, yet is not two but one Christ . . . for as the reasonable soul and flesh is one man so God and Man is one Christ."

The author outlines first the dangers involved in Christian thought in Europe today. He then analyses the act of faith, showing that only by the way of faith can we know the complete Christ, but that this supernaturally begotten belief rests on "clear, historical insight into the credibility of Jesus and His works." In order to prove this last statement, the author examines with scientific exactness the sources for the life of our Lord. Having established the reliability of these sources, he draws from these same historical records a stimulating and profound picture of the mental stature of Christ and then gives us a striking analysis of the prayer-life of our Lord. From these recorded words of prayer the author depicts for us the self-revelation of Jesus. His next concern is to test the historical evidence for our belief in the Resurrection. In a clear, direct, forceful manner, he combats the "vision theory" which he believes is the only counter-theory worth serious consideration, and concludes that "the truth is . . . the fact to which the Apostles once testified with their blood: 'He is risen from the dead, of which we are witnesses.'" The final chapter is a brilliant exegesis of the Atonement.

We highly recommend this book as a valuable and worth-while study of the person of our Lord.

J. V. W.

We Beheld His Glory. By Nicholas Arseniev, Professor of Orthodox Theology, University of Warsaw, Lecturer in Persian Culture, University of Königsberg, Prussia. Translated from the German by Mary Anita Ewer, Ph.D. Cloth, pp. xx+ 220. (New York: Morehouse, 1936.) $3.

IN this book Dr Arseniev states what he conceives to be the primitive Christian message and then traces present day religious trends, hoping thereby to show that these religious trends and phenomena of our times have their roots "in the poignancy and

erwhelming power of the primitive Christian, Apostolic message—
e message of Victory." Amidst the confusion of Christian thought
contemporary Europe which he discusses in chapters devoted to
Church and Sacrament in Modern Protestant Theology," "The
hannine 'Visition of Glory' in the Eastern Church," "Incarnation-
eology in Modern Anglicanism," "The German High Church
ovement" and "Modern Roman Catholic Thought," he sees a
oping toward the essence of Christianity which he defines as the
storical concrete fact of the Incarnation — "an inrush of eternal
e . . . into the course of events in the world" whereby "we beheld
s glory" and found that "in Him was Eternal Life!"

The translator in a footnote explains that the term translated
Christian realism" is "that point of view which is opposed to
bjectivism, to that trend in much recent Protestantism which makes
religion a thing innocuous, a thing confined to our interior feelings
d experiences, with no reference to the destiny of the world as a
ole, to the victory over death." In Dr Arseniev's opinion, this
imal Christian realism is the only foundation broad enough and
mprehensive enough on which to base the reunion of Christendom.
Arseniev is basicly Catholic in his theological approach and
erefore throughout the book emphasizes the reality of Church and
crament. He feels that the real meaning of the World Conference
Faith and Order is to be found not in "any possible ironing out
differences in creed," but, as Dr Henry Smith-Leiper sums it up
his introduction, that "His Church may be one with Him as He
one with the Father."

This book will probably have a wider appeal to the clergy than
the laity because of the many involved theological quotations
hich the author uses to show the trend of contemporary Christian
ought.

J. V. W.

The Mystical Body of Christ. By Fulton J. Sheen, Ph.D., (Professo of the Philosophy of Religion at the Catholic University, Washing ton.) Cloth, pp. 404. (New York: Sheed & Ward, 1935.) $2.50.

THIS IS a very lucid statement of the modern Roman Catholi doctrine of the Church by one of its most brilliant, and at th same time, most popular American apologists. After a casua glance at Protestantism, Monsignor Sheen finds that the Roma Church is left quite alone in the world today to defend the funda mental truths of Christianity, such as the Trinity and the Incarnation For Protestantism, he thinks, has dissolved either into individualisti subjectivism or else into the purely social form of religion as se forth by the National Federations. He feels that the doctrine of th Church as Christ's Mystical Body has been much neglected of lat and that the time is now ripe for its restatement.

It is difficult to recommend this book to Anglicans. They may b able to glean some helpful suggestions from it as to the mystica character of the Church and its relationship to the Head of the Body but they will find themselves in scant sympathy with much that i said. Monsignor Sheen is committed to a doctrine of Revelation an to a use of Holy Scripture which Anglicans abandoned fifty year ago. They will also take exception to the peremptory fashion in whic the author deals with the whole Anglican position, and they will fin themselves well substantiated in their objections by the ancien liturgies of the Catholic Church. His manner of defining the Sacra ments, particularly Holy Orders, is such as to throw grave uncertaint on the validity of all sacraments prior to the Middle Ages.

W. H. D.

Sheed & Ward Samplers. 1. Christopher Dawson. 2. Fulton Sheen 3. Jacques Maritain. 4. G. K. Chesterton. 5. Ross Hoffman. 6 Alfred Noyes. Paper covers, 32 pages each. (New York: Shee & Ward, 1936). 25 cents each.

EACH of these six samplers consists of thirty-two pages o extracts from the work of one author. On the front cover o each is a picture of the author; on the back cover informatio about him and his books. The authors represented are outstandin

Catholic apologists of our decade. It is intended that the extracts shall fairly represent these men, shall in some measure interpret their thought to the reader, and for all the limitations of space, they do just that. We have here observations from Monsignor Fulton Sheen on the Mystical Body of Christ; we have the thesis of Chesterton "that those who doubt the mind's power of taking hold of reality thereby lose every other hold on reality, and must yield to men who know that they can know;" of Christopher Dawson "that religion is the dynamic element in culture;" of Alfred Noyes "that at the end of every line of thought the human mind is confronted by God;" of Ross Hoffman "that only Catholicism can restore vitality to the human mind and human society;" and of Jacques Maritain "that the philosophy of Aristotle and St Thomas is capable of development without end." The series makes exciting reading for anyone with an iota of curiosity about Catholic intellectual forces in the modern world. It is reading both solid and charming, and will undoubtedly send many to the books from which it is gathered. At the time of publication there was to be another series of six titles. Sheed & Ward deserve abundant praise for their happy execution of a valuable idea.

W. T.

The Fellowship of St John

THE Fellowship has for its object the binding into one association of work and prayer those who, while they give of their substance and their energy for the furtherance of the life and work of the Society of St John the Evangelist, desire to have their part in the prayers and other good works that are offered in the Society to Almighty God. The Fellowship is open to the laity, both men and women. The obligations are very simple, consisting mainly of daily prayer for the Society and its works; a regular annual contribution to the Society; and the reception of Holy Communion, with intention for the Society, on the patronal feast of St John *ante Portam Latinam* (May 6), or within the octave.

Further information may be obtained from the Warden-General of the Fellowship, the REVEREND FATHER DALE, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or from the Fathers at any local House of the Society.

Associates S.S.J.E.

PRIESTS, and such laymen as desire to keep a rule of stricter obligations than that of the Fellowship, are admitted as Associates of the Society of St John the Evangelist, after a short period of probation. The particulars of membership may be obtained upon application to the REVEREND FATHER SUPERIOR, S.S.J.E., 980 Memorial Drive, Cambridge, Mass., or to any Provincial Superior of the Society.

Requirements for Postulants

1. We require that those who come to test their vocations with us should bring a baptismal certificate and, in the case of laymen, two references from parish clergy.

2. They must be of sound health, and, if required, be able to furnish a certificate signed by a medical man.

3. They must be free from engagements of debt or marriage.

"As many as receive the Word of God become the sons of God by participation of His grace. It is on this grace of the divine call that we must rely for the accomplishment of any work that we undertake. No one,

therefore, can be eligible into our Society unless there be sufficient evidence that he has received a call from God to this life and work; nor is anyone to be rejected because some one particular gift may be wanting to him. God is abundantly able to supply every defect in those to whom His Word comes." *The Rule of Life, Ch. I.*

Those who come to test their vocations in the Religious Life must expect to perform cheerfully whatever duties are assigned to them, to be practised in bearing all kinds of humiliations and to be trained to live simply with the desire of the glory of God. Obedience, humility and fervour in prayer are the certain signs for which we look in every true vocation to the consecrated Life of the Evangelical Counsels.

Cowley: Editorial Notices

COWLEY is issued quarterly, at the four seasons. Unless otherwise instructed, all subscriptions are reckoned as beginning with the current number, and terminating with the fourth number following.

Copies of many of the earlier numbers can be furnished by the Secretary upon request.

CHANGE OF ADDRESS. Subscribers are particularly requested to send to the Secretary at Cambridge prompt notice of any permanent change of address.

ANNUAL SUBSCRIPTION. Post free, $1. Single copies, 25 cents. All subscriptions for the Quarterly should be sent to the Secretary, S.S.J.E., 980 Memorial Drive, Cambridge, Mass. Checks should be made payable to *The Society of St John the Evangelist.*

LITERARY CONTRIBUTIONS on subjects religious and missionary are invited for insertion in the pages of COWLEY, if suitable. All copy—papers, reviews, etc.—must be sent in a month before publication each quarter, i.e., not later than the twenty-fifth day of November, February, May and August. No manuscripts will be returned unless accompanied by stamped addressed envelope. Literary contributions, books for review and exchange publications should be sent to the Editor, *The Reverend Father Dale, S.S.J.E., 980 Memorial Drive, Cambridge, Mass.*

General Information

CORRESPONDENCE for the Father Superior should be addressed to *St Francis' House, 980 Memorial Drive, Cambridge, Mass.*

Donations and subscriptions for the works of the Society are thankfully received. Those designated for any work in the Home Province, or for the Province of the Far East, should be sent directly to the FATHER SUPERIOR, 980 Memorial Drive, Cambridge, Mass.

Contributions for the Society's work in California should be sent to the REVEREND FATHER OTIS, S.S.J.E., Superior, 162 Hickory Street, San Francisco, California.

Contributions for the Society's work in the Canadian Province should be sent to the REVEREND FATHER PALMER, S.S.J.E., Provincial Superior, House of the Transfiguration, Bracebridge, Ontario, Canada.

The Cable Address of the Society in America is: EVANGELIST, BOSTON.

Guests are received at our several Houses for purposes of devotion and retreat. In order to assure prompt attention, applications should be addressed to the REVEREND FATHER GUESTMASTER, and not to individual Fathers.

Address all orders and communications concerning publications to: THE SECRETARY, S.S.J.E., 980 *Memorial Drive, Cambridge, Mass.*

FORM OF BEQUEST

I GIVE, *devise and bequeath the sum of..... dollars to the Society of St John the Evangelist, a religious corporation duly organized under the laws of the Commonwealth of Massachusetts, and located at 33 Bowdoin Street, Boston, Massachusetts.*